# Eighteen Directions FOR Saving Converſion UNTO GOD.

WITH
Directions for Daily Holy Living.

And Motives, with Directions, unto Religious Diſcourſe; ſuch as tends to promote Converſion and holy Converſation.

By *Daniel Burgeſs*, Miniſter of the Goſpel.

Thus Publiſhed for the Poor.

*LONDON*, Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* at the lower end of *Cheapſide* near *Mercers* Chapel. 1691.

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BIBLIOTHECA·BODLEIANA·

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To my Friends in the Counties of *Wilts*, *Berks*, *Somerſet*, *Glocester*, *Oxford*, *Southampton*, *Middleſex*, Grace and Peace.

Sirs,

I thankfully *remember all your* old *true Love. And, by your* frequent Salutations, *I am* comfortably *aſſured of it's* continuance. *Having not any thing better, I* Re-ſalute *you all together, with this* Fragment.

*I intreat that* your Children *may be exerciſed in Learning to* Underſtand *them and* Recite *them. Eſpecially* thoſe Children whom I Baptized; *and do with an eſpecial Affection remember.*

*This* Inſcription *obtains its end; if it certifie you, that You and Yours live in the affectionate memory, of one that ſticks not,* to go out of the common Road *to fetch in one Soul unto Jeſus Chriſt.*

Your Fervent Lover
and Oratour.

*D. Burgeſs.*

# *Eighteen Directions for Saving Converſion unto God, &c.*

D. 1. BE *Men.* Be not content to be *Flies* and *Worms*, or *Dogs* and *Swine* in Men's Shape. You have REASON; a faculty of Underſtanding and Judging what is *True* and what is *Falſe*. You have a WILL; a freedom of Chuſing what you underſtand to be *Good*, and of Refuſing what you think to be *Evil*. You have a CONSCIENCE alſo, obliging you always to ACT upon *Choice*, and to CHUSE upon *Judgment*. Be not then, as if you had neither of the three. Be not ſwayed by *brutiſh Senſe*; and acted by *Colours*, *Smells*, *Sounds*, and *Taſts*, as if you had been Born in the Field among *Cattel*, and had in you no nobler Principle than they. Riſe preſently

ſently and ſay, each of you; "From "this moment I will uſe my Powers. "My Nature is better than Brutes, and "my Life ſhall be better. I will fol- "low my exerciſed Reaſon; and ſeek "GRACE which is it's Perfection.

Till this be reſolutely ſaid, you have no proper Manhood. No, but are Bruits and worſe, *Morally*; though you are Men, *Naturally*, Pſal. 49. 20.

D. 2. *Know your Maker.* Endure not to be *Silly Children that know not their own Father.* You know, *you made not your ſelves.* Your *Parents* know little of your *inner* parts; and confeſs that they did not *form* the ſame. You believe your Maker to be one, that was Himſelf *never made*: But an *Eternal Being*, and the common *Father* and Fountain of all Beings. And by conſequence, of more *Wiſdom*, *Power* and *Goodneſs* than all. And *more worth Knowing*, than all. Riſe then, and ſay every one of you; "*What good ſhall my Life do me*, if I may "not know the *Father* of it? Give me "the Knowledge of *my Father*, or *elſe I* "*die.* I will never know reſt, till I "underſtand WHO and WHAT He is.

Go,

Go, learn the Sixteen things concerning GOD in the firſt of my Three Queſtions reſolved. Till He be known, nothing can be rightly known. 2 *Theſ.* 1. 7, 8.

D. 3. *Love your Selves.* Being deſcended from ſo *excellent a Father*, LOVELINESS and LOVE it ſelf; and being ſo *excellent a race of his*, as Men bearing *his Image*; do not make light of your ſelves. *The viſible Creation is not*, by millions of times, *worth one of your Souls.* Say then ſtraightway in your Souls, every of you: "I ſee "nothing, but *my God*, better than "*my Soul.* Next to *his Glory*, I will "therefore make *this Souls good*, my "chief *End* and *Care.* If this Soul *be* "*loſt*, it ſhall not be for want of any "thing *I can do* to Save it. I will *do* "and *ſuffer*, *work* and *beg*, *Live* and "*Die* for this Soul of mine. For it's "*Felicity* in my Maker's *Love* and *Fa-*"*vour*, and *Likeneſs.*

Until this be ſaid, you do but *Flatter*, you do not *Love* your Selves. No, but, interpretatively, you *Hate* your ſelves. And you *Miſchief* your Selves,

more than Devils *can* do, *Prov.* 8. 36.

D. 4. *Viſit Heaven and Hell.* You know there is *another World*; (none of you all pretend *to be ſure*, that there is *not* another.) If there be another, confine not your Acquaintance unto this. *Heathens*, *Turks*, and *Jews* themſelves believe another World: And ſay it is a *Bigger* than this, and an *Everlaſting* one. And one, whoſe *Pleaſures* exceed thoſe of this lower Worlds, as much as the Light of the Sun exceedeth the Gloworm's. Whoſe *Pains* and *Torments* alſo be ſuch, that the *worſt Torments* here wou'd be *very Refreſhments* unto the tormented there. Let every one then ſay, "I will as "daily *think of* the next World, as I "*breath in* this. And *Fear* the tor-"ments of that World, more than the "pains of this. And *Deſire and ſeek* "the Pleaſures of that World, more "than all of this.

Before this Practice, you do not *ſee afar off*, but *are blind.* You live in this World, as *Spiders in their Webs*; careleſs and thoughtleſs of the Beeſom of

of deſtruction. And as *Serpents in the Duſt*, regardleſs of the glory of higher Regions, 2 *Cor.* 4. 18.

D. 5. *Call Earth your Purgatory.* Your *Time here*, is, all of it, given you on *Tryal*; and for *Preparation* for your Eternal State. Your *Maker* is Holy; his *Heaven* is Pure; *All that enter it* muſt be Purified; *their Time* is allowed them for Purification. As they *are Purified* or *not Purified* here on Earth, they are *taken into* Heaven or *excluded*. No other *Place* of Purifying, or *Time*, is ſet by God. Say then, Reader, ſay often unto thy ſelf; "My *time* is my "*tryal for Eternity*; I am *here, on my* "*good behaviour*; as I *Live* here, I "*Speed* for ever. After my death God "will neither hold me on tryal in that "World, nor ſend me back again, "and try me in this. If I am Glori-"fied I muſt be Purified; and if Pu-"rified, it muſt be now. My Motto "ſhall be NOW or NEVER, *Eph.* "5. 15, 16. 2 *Cor.* 5. 9, 10.

D. 6. *Believe and ſearch God's Word.* Believe the H. *Scripture* ſo to be. It is, in a

manner, as plain that the *Scripture* is his *Word*, as that the *World* is his *Work*. Men could no more invent ſuch a *Bible*, than they could make ſuch a *World*. (Read Dr. *Manton*, Dr *Bates*, Mr. *Baxter* hereof, you ſhall ſay ſo.) As ſure as there is a God, his Will muſt be Revealed; but if it be not Revealed in the H. Scripture, where is it Revealed? And what is there in the Scripture but is like Him, and ſpeaks it ſelf His? And if His it be, how *Continually*, *Awfully*, and *Affectionately* ſhould it be ſtudied? *Rather than neglect it, I would burn all my other Books, and read the Scripture by the light of them.* Say thou that readeſt this; upon due conſideration ſay thou; "If I had a thouſand Souls, I "would venture them all upon the truth "of theſe H. Scriptures. I reſolve to "Live and Die by them. And I en-"gage my ſelf here, in preſence of their "bleſſed Author, that I will as daily "read this his Word, as I eat his "Bread, *Joh.* 5. 39. *Col.* 3. 16. *Pſal.* "119. 97.

D. 7. *Eſteem Godlineſs God-likeneſs.* You know little of God's Word till you

you do ſo. It's true, *Fleſh* and *Blood*, and the *World*, and the *Lyar from the beginning*, do give Godlineſs another report. Even a very black Character. They repreſent it as *a very Hell upon Earth*. But God's Word *ſays* the clean contrary; as his Children alſo *feel* the clean contrary. Godlineſs, all agree, is nothing but Imitating, and Obeying of God. Now, to *Imitate him* (in Wiſdom, Truth, and Goodneſs,) can be nothing but Beauty and Pleaſure, and Benefit and Honour. And to *Obey him*, is no other. Being He is *too Great*, to have his ſervice any diſparagement unto Angels; and *too Good*, to let it go unrewarded unto Men. Nor puts He *his Children on Earth* upon any thing, but what He put *his Son in Heaven* upon, whiles he was here. Will He have us *Suffer*, as well as *Labour* for him? Beſide that, *we may thank our Sin for it*; let us conſider, *The Natural Son of God* ſuffered the *Curſe of the Law*; the *Adopted Children of God* ſuffer nothing but the *Chaſtiſements of Grace*. He was *made perfect by vaſtly greater Sufferings*. Add hereto; what are *light Sufferings*

and

and *but for a moment*, for an *exceeding great* Crown and *Eternal*? And think too; Can the Devil name *any thing in Holineſs*, ſo hard as we can prove *all things in Sin* to be? And, *all places in Hell* to be? Love is all Religion, and all Pleaſure is Love. *God only*, is more bleſſed than *a Man Godly*. Conclude thou thus, *Reader*, and ſay; "Hence-"forth will I ſeek *Fiſh* in the *Air* and "*Fowls* in the *Sea*, as ſoon as ſeek *Plea-*"*ſure* or *Honour* any where but in "*Godlineſs*. *Pſal.* 119. 92. *Prov.* 3. 13, "14, 15, 16, 17, 18.

D. 8. *Beware of the Mill and the Circle.* Of the *Mill* of worldly *Buſineſs*, and of the *Circle* of Senſual *Pleaſure*. They be the *Traps* that take moſt Souls; and are the *Death* of all that they take. The *Mill* doth ſtore Hell with you *poor Tenants*, and the *Circle* ſtores it with your *Rich Landlords*. You have but *one Soul*, and can Love beſt but *one thing*; if the Worlds Profits or Pleaſures get the Throne of your one Soul, you have no other for God; and *He will ſit no where but on the Throne*, and in your BEST Love. Nor have you but *one Life*.

*Life-time* for working out your Salvation. If this one be eat up by the foresaid Vulturs, your Salvation is loſt. Say then *Reader*, if thou careſt to be ſaved; " Heart and Life-Religion, " ſhall be my prime *Mill* and *Circle*; " my chief *Buſineſs* and *Pleaſure*. Worldly ones will follow me; but I will " follow theſe. And of all things in " the World I will keep the Throne " of my Heart from Worldly Buſineſs " and Pleaſures. The Bloodieſt *Tyrants* and *Butchers* of Humane Souls, " 1 *Joh.* 2. 15, 16, 17. 1 *Cor.* 7. 29, " 30, 31.

D. 9. *Keep out of Peſt-houſes.* Out of the Company of [1] Men *falſely ſo called*; [2] Men, *that know not their God*; [3] Men *that love death, and wrong their own Souls*; [4] Men, *that look not into any World but this*; [5] Men, *that mind not Times End and Uſe*; [6] Men, *that value Bibles no more than* Plutarch's *Morals*; [7] Men, *that fancy God's Service wretched Bondage*; [8] Men, like Bees, either *buſie in gathering Honey* or Drowned in it. *Wiſdom* hath ſaid it, *Juſtice* hath ordered it, and *Goodneſs* hath warned you

you of it. *A Companion of Fools ſhall be deſtroyed.* Come not *of choice* therefore, near unto their Doors. The choice of *Company*, is in a great degree the choice of your *State*; of Sin and Miſery, or of Grace and Salvation, I mean. Say, if thou *art* Wiſe, or if thou ever wouldſt be Wiſe; ſay and hold; " I will henceforth chuſe to " aſſociate with *Frogs and Toads*, ra- " ther than with *Gods Enemies*. I will " have no *Boſom Friend* that hath not " ſome *Holineſs to the Lord wrote on* " *his Forehead*, 2 *Chron.* 19. 2. 2 *Theſ.* " 3. 6. *Pſal.* 139. 21.

D. 10. *Have a care of your Eyes.* In *Nature* you may be Blind, and Live; in *Grace* you cannot. *Ignorance* and *Error* Damn Souls, as ſurely as Sins againſt Light and Knowledge. Eſpecially where there is plenty of means of Knowledge. *Heaven*'s a far Countrey; *Holineſs* is a narrow way to it; And is a *Blind Man* like to hit it, do you think? Beſides, *Darkneſs* is that whereof *Satan is the Prince* and *Ignorance* is called the *Power of the Devil*; and Chriſt is ſaid to be coming to take ven-

vengeance of all that KNOW NOT God, and that (do not more than Know,) that OBEY not the (whole) GOSPEL. Reader, go beg Gods Eye-ſalve, ſay preſently; "Grace is called "Light, and Glory is called Light; I "will no more endure this dark Heart "of mine. I will never be quiet un-"til I get to underſtand all the Fun-"damental TRUTHS, GRACES, "and DUTIES of Chriſtianity.

For thy Life get underſtanding of the *Aſſemblies Catechiſm.* Of the *Summaries of Truths* in my Three Queſtions reſolved, *&c. Prov.* 4. 5, 7, 8, 9. *Prov.* 7. 4. The *Grand Charter Iſſued out and Granted by Jeſus Chriſt* for the Plantation of the Chriſtian Faith in all Nations. By *George Lawſon*, Rector of *More* in the County of *Salop.*

D. 11. *Highly prize Sunſhine and Thunder.* Plain and clear, Rouzing and piercing Sermons. How dull are your Heads? What can *Benefit* you, that doth not *Inform* you? And what can *Inform* you that is not as *plain as the Sun?* Your Hearts be likewiſe cold and frozen deſperately. What beſides

*Thunder-*

*Thunder-bolts* can break 'em? What besides *Flashes of Fire* can thaw them? Believe it, *dark and dull Preachers* be fearful *Judgments and Curses to such a I suppose you. Ignorance*, makes some Preachers dark; *Pride*, maketh others; but *Sin* makes both; and both do promote Sin. Say thus, thou that valuest thy Soul; "I will pray God to direct me to a Ministry both *Shining* "and *Burning*. Plain for my *dull Mind*. "Powerful for my *rocky Heart*. Clear "to inform my *Understanding*, and a "Cutting and Searching to excite my "*Affection*, *Isa.* 58. 1. *Hos.* 6. 5.

D. 12. *Beg of God Golden Snuffers*. We do all *need* Reprovers. And so *peevish* we, all, are, that unless they be *excellent* ones; very *Compassionate* and very *Discreet*, and very *Innocent* themselves; we cannot bear them when they reprove us. We receive no good from the *Snuffers*, except they be of *pure Gold*; it is seldom that we ever do. Great need therefore there is, that thou Prayest the *Over-ruler of all things*, to bestow upon thee some *Righteous ones* to *smite* thee. Some

*Skil-*

*Skilful* Friends, and *Faithful*, and of *excellent Holineſs* to tell thee ever and anon of thy Miſcarriages. Such as thy *Miniſter* never hears of; and can but *generally* reprove. *Pſal.* 141. 5. 1 *Theſ.* 5. 14. *Exod.* 37. 23.

D. 13. *Suppoſe the worſt of your Selves.* Your own Hearts will be forward to Preſume *all is well* quickly; and that *God and you are Reconciled.* Satan alſo ſtill puſhes on toward preſumption. Towards Hope without *any* ground for it: Or, at leaſt, without *juſt* ground for it. But fair and ſoft, goes beſt and fartheſt. Think thus; if you are indeed Reconciled, your Examination of your ſelf will not *break*; no, but *Clear* and *Strengthen* the Reconciliation; and bring you in abundance of comfort. But if you are *not Reconciled* to God, you *never can be reconciled until you know your want of it.* And Examination, is Gods appointed way for your Knowledge. Do not ſay, *But this Knowledge will ſcare us.* For, I pray, what will Hell do? What! *Will you not* bear the *Judgment Seat of your own Conſciences?* Whether you will

will or no, you ſhall bear God's *greater Judgment Seat.* Go reſolve then, and ſay thou; " Never will I be *high-*
" *minded*; but *Fear.* I will maintain
" a *godly Jealouſie* of my Self and my
" State. Daily will I *Examine*, and
" pray God to Examine, my *Heart*;
" and try my *Ways.* I will Conſult
" my *God*, my *Heart*, my *Miniſter*
" and my *Friends*, about the grounds
" of my Hopes, and Comforts, 2 *Cor.*
" 13. 5. 1 *Cor.* 9. 27. *Rev.* 3. 17.

D. 14. *Sleep not on the top of a Maſt.* Do not *Delay* to mend your Condition, while it is *apparently* dangerous. He that is *on the Ladder*, is *near to Execution*; and *Unregenerate* men be all *on the Ladder.* Delay is not for them; every breath, for ought they know, is their Laſt. (*See my Sermon againſt Delay in the Morning Lectures.*) Say to thy Soul, as the *Angel* to *Lot*;
" *Ariſe, leſt thou be conſumed*; *Eſcape*
" *for thy Life*, NEITHER STAY
" THOU. *Eſcape, leſt thou be con-*
" *ſumed.* If thou doſt not flee, wrath
" will come; and thou wilt not be
" able to flee from it, *Eccleſ.* 12. 1.

*Now*

*Now*, in days of *Youth*. No *Delay*, in *Youth* it ſelf, 2 *Cor.* 6. 2.

D. 15. *Let thy Sins be but Falls, and not Leaps.* Though, after all, thou doeſt the *Evil that thou wouldſt not do*; ſee that thou doeſt not one more, than what is againſt thy will. Thou *falleſt* into Sin, when for want of ſtrength thou committeſt it: Thou *leapeſt* into it when thou committeſt it with conſent, of choice, and for very pleaſure. True, the wages of all ſin, is DEATH; yet the former is a *Gnat*, and the latter a *Camel*. So wide is the difference. And the Goſpel is plain; *Lambs* fall into the mire, but they are *Swine* that leap into, and wallow in it, *Pſal.* 19. 13. *Rom.* 7. 15, 16, 17. *Heb.* 10. 26.

D. 16. *Row againſt the ſtream.* The World wonderfully miſtakes CANNOT for WILL-NOT. Beware you of it; for it may ſoon become fatal. Uſe your ſelves unto this Language: "Here is a Duty, againſt which my "mind is full of carnal Objections, "and my Will full of like Oppoſi-

" tions. But againſt both, *I will Fight; God help me by his Grace to Conquer.* " The Duty goes againſt me, I confeſs; but I, for God, will go againſt my Self. I am aſham'd that I cannot do it more Freely, but I will go force my ſelf to perform it. Though I cannot Cheerfully, I will Mournfully perform it. Men are ſometimes bid to Eat for a Stomach; I will go Obey to get a better Heart to Obey with. *Iſa.* 64 7. God rewards Duty with Duty, *Pſal.* 119. 55, 56.

D. 17. *Flee from Popery.* When you have gone thus far, admit no conceit of *Merit* in it. Dream not that *your own ſtrength* brought you ſo far, neither. Without the *Grace* of Chriſt, nothing *can be done.* And it muſt be for his *alone Merit*, that all *is accepted*, when it is done. Every one of your *good Thoughts*, are the works of his *Spirit.* And every *kind look of God upon you*, is the purchaſe of his *Blood.* You muſt never expect to *Repent*, *Believe*, or *Obey*, but by his *Strength.* And when you do, you muſt never look

look for *acceptance* with God but upon the Merit of his *Obedience*. *Rom.* 5. 18, 19. *Rom.* 10. 4. 1 *Cor.* 1. 30. *Coloſ.* 3. 17. *NB.* 1. Chriſt ſatisfied God offended with us; He payed what we Owed, and could not pay. 2. God Accepted what Chriſt performed, as performed on our behalf. 3. Believers enjoy the Fruits of Chriſts Performance being ſo Accepted. 4. And, therefore muſt not Believe or Obey for thoſe Ends for which Chriſt did Obey; I mean, to Satisfie Gods Juſtice, and to Merit his Mercy.

D. 18. Finally and Principally; *Take no reſt, and give God none; till, through his Grace, you diſcern your ſelves to have riſen up, orderly, theſe ſeven Steps.* By theſe he leads every one of his Choſen, unto the Glory prepared for them. Nor are you to preach peace unto your Souls till they have aſcended them all.

1. CONVICTION. Or a thorough Perſwaſion of the *Sinfulneſs*, *Miſerableneſs*, but *Changeableneſs* of your Condition. (See Twelve neceſſary Convictions in *my Call unto Sinners.*) John 16. 8.

 2. CON-

2. CONSIDERATION. Or *Serious*, *Much*, and *Frequent* Meditation of the things whereof you are Convinced in your Hearts, *Psal.* 119. 59.

3. CONTRITION. Or *Fear*, and *Grief*, and *Shame* and *Hatred* of Sin, wrought by the Consideration aforesaid, as the means thereof. *Psal.* 51. 17.

4. CONSULTATION. Or Enquiry and Taking Counsel of *God*, and of *his Servants*, what to do for Covenant Union unto Christ and Saving Interest in him. *Acts* 2. 37.

5. ACCEPTATION. To wit of the Lord Jesus Christ to be your *Prophet*, *Priest*, *King*, and *Pattern* or *Exemplar*. Intelligent and Sincere CONSENT to his being all four, unto and for you. *John* 1. 12.

6. DEDICATION. Or, Solemn Compleating of that said Acceptation, by *Purpose*, *Promise*, and *Vows* to *Learn* of Christ, to *Trust* in him, to *Obey* him, to *Imitate* him. And this, both by *Inward* and *Spiritual*, and *Outward* and *Sacramental* Covenanting, *Isa.* 44. 5. 2 *Cor.* 8. 5. *Ezek.* 16. 8. *Gal.* 3. 27. 1 *Cor.* 10. 16, 17.

7. CONVERSATION. Or, a Life exp[illegible]ssive

expreſſive of all aforeſaid. A Life aptly ſignifying that the Soul has been *Convinced*, *Conſiderate*, *Contrite*, *Conſultative*, *Acceptive of Chriſt*, *Dedicative* of it ſelf unto Chriſt. A Life of *endeavoured*, though *not attained*, Perfection. *Col.* 2. 6. *Pſal.* 50 21. *Rom.* 6. 18, 19. Mark here, the AS YE HAVE, and the SO NOW YIELD; and obſerve well the *Doctrine* of it. *We ſhould SO ſerve God and Holineſs in our Regenerate State, AS we did ſerve Sin and Satan in our Unregenerate State.* Even SO,

1. So *Readily* and Freely.
2. So *Reſolutely* and Invincibly.
3. So *Carefully* and Studiouſly.
4. So *Painfully* and Induſtriouſly.
5. So *Pleaſantly* and Delightfully.
6. So *Perpetually* and Inceſſantly.
7. So *Progreſſively* and Proficiently.
8. So *Perſwaſively of others*, and with Zeal provoking many.

NATURE will not let a *Man* live, without *ſome* Service of God. And GRACE will not let a Chriſtian live, without *ſuch Service as this*, Performed, or at leaſt Endeavoured.

Go, Reader, and ſay to this effect; "Morning, Noon, and Night, *I will*

"*be*

" *be Catechising* my Soul about these
" seven things. Yea, and *I will desire*
" *my Pastor to Catechise me concerning*
" *them.* And till I have ALL, I will
" account my self NOTHING; yea
" WORSE than Nothing.

May *every Peruser*, be a *Practiser* of these Directions! May *all my Imperfections* in them, be *forgiven*, in the Blood of my Redeemer, by my gracious God! May *my more Judicious Brethren* (more able in Speaking, and more able in Writing,) be drawn to publish their *more Elaborate Directions*, by the good Success of *these so hastily thrown together!* May these Lines *Live*, when I am *Dead*; and *Speak*, when *my Breath is Stopt*; and (in the mean time) may they *Preach unto Thousands*, of whom I can *never see the Faces*, till the Resurrection! *Amen* and *Amen.*

*FINIS.*

*Books Printed for, and Sold by* Tho. Parkhurſt *at the* Bible *and* Three Crowns *in* Cheapſide *near* Mercers Chapel.

A Call to Sinners, ſuch as are under Sentence of Death, and ſuch as are under any Proſpect of it: from the Long-ſuffering and Gracious, but moſt Righteous God.

Three Queſtions reſolved briefly and plainly, *viz.* (1.) What Conceptions ought we to have of the bleſſed God? (2.) What are thoſe Truths, whereof the Knowledge appeareth moſt indiſpenſibly neceſſary unto our Salvation; and (therefore) to be firſt and moſt learnt by us? (3.) What is the change wrought in a Man by God's H. Spirit, before he can ſafely conclude himſelf paſs'd from Death to Life? Being the Summ of three Sermons.

A ſeaſonable Queſtion plainly reſolved: *viz.* What are we to judge of their Spiritual Eſtate, who neglect the Lord's Supper? And, What is that diſcerning of the Lord's Body in it, without which Men do eat and drink their own Damnation?

Mans

Mans whole Duty, and Gods wonderful Intreaty of him thereunto. Set forth from 2 *Cor.* 5. 20. and publiſhed at the Requeſt of ſome Hearers.

Advice to Parents and Children. The Sum of a few Sermons, Contracted, and Publiſhed at the Requeſt of many Pious Hearers.

Chriſtian Commemoration, and Imitation of Saints Departed; Explicated, and Preſſed from *Heb.* 13. 7. occaſioned by the Deceaſe of the Reverend Mr. *Henry Hurſt*, Lately Miniſter of the Goſpel in *London*. All Six by *Daniel Burgeſs* Miniſter of the Goſpel.

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*F I N I S.*

# *Directions for Daily Holy Living, by* D. Burgeſs *Miniſter of the Goſpel.*

D. 1. *Limit your ſleeping hours.* Let them not be as many as brutiſh *Senſe* demandeth. Let *Reaſon* fit their number to your Health and Labour. Your *Motion* is not by the Rule of Religion, if your *Reſt* be not ſo, *Pſal.* 139. 18. *I awake, that I may be ſtill with thee.* So, ſome Learned read it.

D. 2. *Conſecrate your waking thoughts.* Let your God have thoſe firſt Fruits. He always Loved the firſt of all things. The *firſt Fruits*, and *firſt Born*, under the Law, were his. Preſent Him with theſe, every morning. Thoughts are inward Speeches. Let God hear Himſelf firſt ſpoken of by you, ſtill. It will argue that He *is* your Beloved, and it will make Him *more* ſo. Love makes Thoughtful; and Thoughtfulneſs makes Love. A Potter is known by his Veſſels, and a Heart by its Thoughts; and of all Thoughts, by its firſt in the morning, and laſt at night. *My voice ſhalt thou hear*

*in the morning, O Lord!* Psal. 5. 3.

D. 3. *Regulate your Bodily Dresses.* Long Dresses bewray large Consciences, if no worse. He that duly prefers his Soul above his Body, would rather go like the wild *Indians*, than dress like some *Londoners*. The Hebrew word *Beged*, signifies *Cloathing* and *Covenant-breaking*. God seems to have taught thereby, that the Cloaths on our backs should humble us for the sin of our first Parents and Persons. But if they do not so; and if outward Adorning be that which employs our early hours, and severe thoughts, it will be dearly paid for in our dying hours, with tormenting thoughts, 1 *Pet.* 3. 3. *Whose adorning let it not be that outward adorning.*

D. 4. *Time well your Closet and Family Worship.* They be not the same things *in* season, and *out* of season. Let the *Word* be read; one verse rather than none; and Prayer be made; the shortest, rather than none; both by your selves alone, and with your Families. If it may be, worship first by your selves. But, needlessly tie not your selves, being God hath not bound you unto such and such hours. Still do, as you verily think is most for Edification, *Mat.* 6. 6. *Enter into thy closet, and when thou hast shut the door, pray to thy Father.* Josh. 24. 15. *As for*

*me*

*me and my Houſe, we will ſerve the Lord.*

D. 5. *Sanctifie your worldly Buſineſs.* Nothing is your buſineſs but that which God your Maſter ſets you about. Dare not then do any thing, but that whereto you can entitle Him. Nor dare you to do it for any other chief end, but to pleaſe Him. When you do WHAT He ſets you, and ſupremely BECAUSE He ſets it, and wills that you do it; knowing and hoping for his Direction in it, and Bleſſing of it; you then ſanctifie it: Then HOLINESS TO THE LORD is written upon it, whatever it be, 1 *Cor.* 10. 31. *Whether ye Eat or Drink, or WHATSOEVER ye do, do all to the glory of God.*

D. 6. *Moderate your Pains in your Callings.* Pains muſt be; Sweat, is required. But by *Reaſon* and *Religion* they muſt be meaſured. God's Laws be all Juſt and Good. *Drones* that will not work muſt not eat. He that is a *ſluggard in his work*, is branded as *Brother of the Prodigal waſter*, *Prov.* 18. 9. *Drudges*, of whoſe Labour there is no end, and who bereave their Souls of good; who uſe themſelves worſe than God allows Oxen to be uſed; *Treading out the Corn, and muzzling themſelves*; theſe are branded by the Spirit of God, as inconſiderate,

ſiderate, abſurd, and ſelf-deſtroying fools, *Eccleſ.* 4. 8. *Diligent hands* have the promiſe of being made *rich*: That is, Hands that be neither *Drones* nor *Drudges*, Prov. 10. 4. *The hand of the diligent maketh rich.*

D. 7. *Strengthen your guards againſt your ſtrongeſt Enemies.* Sin, is our Enemy; even *One* and *All*. God *hates* nothing but ſin; and man can be *hurt* by nothing but ſin. Sin's name is *Legion*; for it is *many*. And of the *many*, there is ſome *one* or other in every man, that *has more power* than all the reſt. That *gives ſtrength* unto all the reſt. And, being mortified, all the reſt are mortified. There be alſo beſide that KING-ſin in the Souls, ſome kind of PEER-ſins, which, of all, next unto the KING-ſin, are by far the moſt dangerous. The KING-ſin is (alway or moſtly) your *Temperamental* ſin; the ſin of your Conſtitution. The PEER-ſins, be the *Radical ones*, of Senſuality, Unbelief, Hypocriſie; and the *way-laying ones*, whereunto Temptations will every day meet us in our Company and Buſineſs. You can never have any but a falſe Peace, till you can ſay, § as *Pſal.* 18. 23. *I am upright before the Lord; I keep my ſelf from my own iniquity.* Doctor *Bates*, his little Book upon that Text is a

*Light*

*Light* and a *Lamp*, a *Rod* and a *Staff*.

D. 8. *Govern your Thoughts and your Words.* Let not your *Minds* or *Tongues* be unbridled, and run whither they will. You are in your Shops and your Buſineſs very often, alone; *Reverence your Conſcience*, and dare not in the preſence of God's Vicegerent to ſuffer a ſinful or uſeleſs ſelf-diſcourſe. But talk with your ſelves of *great and good Subjects*, and with deſigns of *great and good Effects* upon your hearts by them. When you are in company, conſider your Tongue's need of Government: All its words be *Meat* or *Poiſon* to your Hearers, and your ſelves: They do ſtill holily make for *Edification*, or ſubſerviently for *Recreation*, or contrarily for *Corruption*, Prov. 24. 9. *The* THOUGHT *of fooliſhneſs is ſin*, Mat. 12. 36. *Of every idle* WORD *that men ſhall ſpeak, they ſhall give account in the day of Judgment.*

D. 9. *Preſerve the Prerogative of your King.* I mean, of your Love. Your Love of God, of Angels, of Men: That is your Principal Grace; your Prince. *Keep that Prince on horſe-back*; let that ride, and reign, and rule you in all you do. Let not any thing lower, move and ſway you more, in any of your ways. Remember

All, it is Love that is the highest improvement of our *Faculties*, the End of all other *Graces*, the Excellency in all other *Graces*. For this is the *Word* of God given, for this is the *Spirit* given, for this was his *Son* given, that we might Love! Never please your selves therefore with any Quality, or any external Duty, without Love, internal Love, animating, enlivening, exalting it, *Rom.* 13. 10. *Love is the fulfilling of the Law.*

D. 10. *Value highly your Time.* Do so really, in more than empty pretence. And do so apparently also. Apparently unto your own Conscience, Family, Friends, Neighbours. Tell all in the Language of Practice, you account them as the worst of Thieves, who rob you of your Time. Say as Mr. *Fowler, My Time and Strength is God's, and he shall have it.* And as Mr. *Calvin, Christ shall not find me idle.* Esteem every *small moity* of Time, as you do of Gold. Expend *none at all*, of it, but in mowing and whetting your Sythe; in very Duty, and necessary Recreation. Buy *a great deal of it*; I mean, part with much vain pleasure, secular profit, fools favour and kindness, and good men's too sometimes, to save your Time. To save it

from

from doing of *evil*, and from doing of *leſſer good*, when you may do *greater*. That is indeed, as we are bid, *Eph.* 5. 16. *To Redeem the Time.*

D. 11. *Exerciſe Chriſtian Temperance in all your Meals. Brutes*, are more temperate in uſe of food, than many men. And, may I not ſay, that ſome *unregenerate men* are more temperate, than here and there a well reputed Chriſtian appears? This is a ſhame. Exceſs in Meat and Drink, is not the leaſt fruitful ſin againſt Body or Soul. To be abſtemious and ſparing for Health's ſake, is to be as wiſe as Brute creatures, and ſome men graceleſs. Abſtinence, for Conſcience ſake; of love to God and Chriſt, to our own Souls and others; of faithfulneſs unto our Baptiſmal Engagement; this is Chriſtian Temperance, *Ezek.* 16. 49. *Behold this was the ſin of* Sodom, *Pride, FULNESS of BREAD, and abundance of IDLENESS was in her.* Sin came in by eating; remember then *Prov.* 23. 2. *Put a knife to thy throat, if thou be a man given to Appetite.* And, *Be not deſirous of Dainties; for they are deceitful meat*, Rom 8. 13. *If ye live after the fleſh, ye ſhall die.*

D. 12. *Haſten your Recoveries out of your wilful ſins.* For, ſins of *unavoidable In-*

*firmity*, God threatens not *Eternal* Plagues, or *Temporal* Judgments on you. Sincere and constant Humiliation for them, is indeed *necessary* and *natural*, to Lovers of God and Christ. But sins that are *not of common and insuperable Infirmity*, they make fearful breaches of your Peace with God, and sore wounds in your Souls. They sadly lessen God's Love of Complacence in you, and your Love and all graces towards God. When you fall into these, dare not to lie one minute in them; *Lament* them presently; *Confess* them presently to God, and (if need be) unto man also. Repent, rent your hearts *for them*, and rent them also *from them*, without delay. Cry for the Balm of Christ's Blood to be presently dropt into your wounds; and for the clean Water of his Spirit to be presently poured on you. Cry mightily for *Pardon* of them, and *Assistance* against them. Every minutes delay may cost you so many days, weeks and months dolor and anguish. Chosen delays may make so many *Spira's* of you, for ought I know, *Psal.* 32. 3. *While I kept silence, i. e.* would not confess my sin, *my bones waxed old, i. e.* I suffered dearly.

D. 13. *Examine strictly your Relative Duty.* Often say, What *Subject* am I? What *Fellow-*

*Fellow-Subject*? What *Observer of Magistrates and Ministers*? What *Friend* am I? *How do I carry it toward my Enemies*? For a Christian can be no one's Enemy! as far as he is a Christian, he cannot. What *Husband* or *Wife* am I? What *Parent* or *Child* am I? What *Master* or *Servant* am I? What *Superior*, what *Inferior*, what *Equal* am I? Sincerity or Hypocrisie, is, for the most part specially seen in these things, 2 *Pet.* 3. 11. *What manner of persons ought ye to be, in all holy Conversations and Godlinesses*? Psal. 119. 6. *Then shall I not be ashamed, when I have respect unto all thy Commandments.*

D. 14. *Repeat every Evening your double use of the* WORD *and* PRAYER. I mean, in your Closet and Family. Dare not for the gain of a Kingdom to omit it, of choice. Nor to perform it without greatest Seriousness, Willingness & Thankfulness, *Psa.* 55. 17. *Evening and Morning, and at Noon, will I pray and cry aloud, and he shall hear my voice.*

D. 15. *Repair every days Losses, and be chary of every days Gains.* I mean your *extraordinary* ones. The Womb of some days doth bring you forth huge *Hindrances* of Duty to God, to your selves, and to your Families. Ill *Persons* or *Things* obstruct your Solemnities. When they do so, consider and consult

forward so to do. When such a day comes, lay up, and lock up your Spiritual Gains. *Rost what you take*, as *Solomon* speaks; keep, feed on it, enjoy it. *Eph.* 5. *v.* 16. *Redeeming the time, because the days are evil.* *John* second Epistle, verse 8. *Look to your selves that we lose not those things that we have wrought, but may receive a full reward.*

D. 16. *Improve both of the holy Sacraments.* Most lamentably these are neglected among us! The God of all Grace, that hath condescended to extremity in the ordaining of them, awaken Ministers and People to better use of them! On God's part they are *Signs* and *Seals*, on our part they are *Bonds* and *Badges*. Baptism and the Lords Supper, are the utmost confirmations God giveth us of his Promise to be our God; and the utmost we give of our Engagement to be his. Forget not this, nor vainly remember it. Plead

with

with God for your Souls, his Signed, Sealed Promiſes unto you; to the expulſion of *Diſtruſt*. And plead with your Souls for God, your Sacramental Bonds given unto him, and Badges of being his put upon you; to the Conqueſt of *Diſobedience*. Sacramental Obligation is the chief Storehouſe and Magazine to draw Armour from, in an Hour of Temptation. There is none like it. *Rom.* 6. 1, 2, 3. *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin live any longer therein? Know ye not, that ſo many of us as were Baptized into Jeſus Chriſt, were Baptized into his death?* 1 Pet. 3. 21. *The like figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh; but the anſwer of a good Conſcience toward God) by the Reſurrection of Jeſus Chriſt.* 1 Cor. 10. 16, and 21. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt? Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lords Table, and of the Table of Devils.*

D. 17. *Hear your ſelves daily your Catechiſm.*

chism. I mean, the Summary of Religion, unto which you have attained. There be several set down in my *Three Questions Resolved* long ago Printed. I advise all, once a day, to go over that which they have Learned, and can Remember. Let grown Christians ask and answer themselves, how they do in their Hearts BELIEVE each *Article* of the Apostles Creed; how they PRAY each *Petition* of the Lords Prayer; how they PRACTISE each *Commandment* of both Tables; how they are ENCOURAGED and ENGAGED unto all three; unto the Life of Holy Faith, Prayer and Practice; I mean, by their Holy *Baptism* and the *Lords Table*. Rom. 2. 21. *Thou which teacheſt another, teacheſt thou not thy ſelf?* Pſal. 4. 4. *Commune with your own Heart.* Pſal. 16. 7. *My Reins inſtruct me.*

D. 18. *Command your laſt Thoughts to be fit to be your laſt.* When you compoſe you to ſleep, ſuppoſe that you may die in that ſleep. And if ſo, the God unto whom you muſt go in that death, is fit to be thought of in the entrance to it. If not, it will be ſweet in the Morning to review laſt thoughts of him at Night. Yea, and thoſe thoughts of Faith and Love, and Truſt, at Night, will be generative of

of more of the ſame Spirit and Goodneſs in the Morning. *Pſal.* 63. 6. *I remember thee on my Bed, and meditate of thee in the Night Watches.*

*He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men,* Rom. 14. 18.

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*Motives, with Directions, unto Religious Diſcourſe; ſuch as tends to promote Converſion and holy Converſation. By the ſame Author.*

Thus Publiſhed for the Poor.

THE *H. Spirit* ſetting forth the ſin of *all the Members of the Body*, inſiſteth longeſt upon *the Inſtruments of Speech.* Rom. 3. 13, 14. *Their Throat is an open ſepulchre, with their Tongues they have uſed deceit, the poiſon of Aſps is under their lips: Whoſe Mouth is full of curſing and bitterneſs.* He declares alſo, that our *Safety depends* upon the right or ill uſing hereof, *Prov.* 18. 21. *Death and Life are in the power of the Tongue, and they that love it ſhall eat the fruit thereof.* And

that

that one of the prime things that shall be *brought to Judgment* are our *Words*, *Mat.* 12. 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* He makes our *Speech* the great discovery of our *Heart*, *Mat.* 12. 34. *O generation of Vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.* Psal 37. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*

And accordingly holy men, *watch* against the sins of the Tongue, *Psal.* 39. 1. *I said, I will take heed to my ways, that I sin not with my Tongue: I will keep my Mouth with a bridle, while the wicked is before me.* Yea and *Pray unto God* to assist their watch, *Psal.* 141. 3. *Set a Watch, O Lord, before my mouth: Keep the door of my Lips.* They make conscience of expressing the Image of their *hearts* in *holy discourses*, Psal. 37. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.* And count it absurd to pretend to *be religious*, if their *Discourse* be not *governed by Religion*, Jam. 1. 26. *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.*

God

*God*, for *Christ's* ſake forgive me *my* treſpaſſes! And proſper unto *many others*, *with me*, theſe twelve Motives to Religious and Uſeful Diſcourſe.

M. 1. *Our Speech is given us by God for Religious Diſcourſe.* Jam. 3. 9. *Therewith we bleſs God.* We do ſo, if we uſe it to the end for which He gave it. It is a *Faculty moſt Excellent*; and therefore ought to be conſecrated unto the holy uſes, for which it was by Him *intended*. Otherwiſe, we oppoſe his *juſt Deſign*, and abuſe his rich and *extraordinary Gift*. That which He hath beſtown upon *no Creatures*, but thoſe that are *capable of Religion*; and beſtown it on them for *no uſe ſo much* as of *Religion*.

M. 2. *Religious Diſcourſe is the moſt Honourable.* Doth *God* excel *Creatures*? Doth *Eternal Bleſſedneſs* tranſcend *momentany things*? As *truely* and *plainly* doth Religious diſcourſe out-ſhine *all other*. *Men*, deſpiſe *Childrens* talk of their Play-things; *Princes*, contemn *Subjects* talk of their Shops and Farms; and, no leſs, do *Newborn Souls* ſlight *Princes* talk of Crowns and Kingdoms, in compariſon of talk concerning Heaven. It is only *holy Breath*, that is *Nobly* ſpent.

M. 3.

M. 3. *Religious Discourse is the most Delightful.* It is *most apt* to Delight; and *doth actually* Delight Men most, when Sin corrupts not their *Sense*. As *Honey* is incomparably sweeter than *Whites of Eggs*, when no Disease hath vitiated our *Palates*. For, what is Delightful, but *Goodness*? And what is Goodness, but *Pleasingness unto God*? And, what Discourse so pleaseth God, as *Religious*? And who have so much Pleasure *as they in Heaven*, who have no discourse but Religious? *Prov.* 15. 26. *The words of the pure are pleasant words.*

M. 4. *Religious Discourse is the most Profitable.* It trafficks in the *richest* Commodities. God hath no richer, than what it trades for. Yea, and its words be *a wind that do always blow good* unto both the *Speaker* and *Hearer*. They *prevent evil* Words and Thoughts abundance of them; if not much other Sin. They *awaken* the Speakers Mind, and *affect* his Heart; and give him a *rich promise* of Gods Blessing. Prov. 11. 25. *The liberal Soul shall be made fat: and he that watereth shall be watered also himself.* Mal. 3. 16, 17. *Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before*

*fore him, for them that feared the Lord, and that thought upon his Name. And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my Jewels, and I will ſpare them as a man ſpareth his own Son that ſerveth him.* They alſo *Save* and *Convert* ſome Souls; and *Quiet* and *Comfort* others of the Hearers. Talk of *Health* and of *Riches* will not cure the *Sick*, nor enrich the *Poor*. But full often hath talk of Holineſs made holy and bleſſed the Hearers of it. Who knows not many Inſtances?

M. 5. *Religious Diſcourſe is a Duty moſt Undoubted, moſt Cheap, and moſt Advantageous to do good. Undoubted*; for *no Law forbids any man* to praiſe his God. *Cheap*, for what doth coſt leſs than words? or what will you ſpend for God, if you will not ſpeak for Him unto your Friends? *Advantageous*; for in Diſcourſe, you may better know any man's *Capacity*; and ſo, ſute it better, in the matter and language, than in *Preaching*. Beſides, you ſpeak ſingly and more particularly, and inſinuatingly. *Deut. 6. 7. And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them, when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and*

*when thou lyeſt down, and when thou riſeſt up.*

M. 6. *Religious Diſcourſe is a Duty of greateſt opportunity.* Not *a day*, but Providence gives you *an opportunity*, for more or leſs of it, Not *any Company* you ever come into, but *every Soul* needs it. *Converts*, men *Unconverted*, and men *Doubtful* whether they are Reconciled unto God, or no; *all* do need the Lips that diſperſe Knowledge, *Gal. 6.* 10. *As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.*

M. 7. *Religious Diſcourſe is a Duty helpful unto the beſt Miniſtry.* The *Miniſtry* has done little good upon you, until it has brought you unto the uſe of it. But when you do uſe it, you will exceedingly further the good of the Miniſtry. Some *will not bear* the fitteſt Miniſters for them, till Diſcourſe *bring* them. Others *cannot Underſtand*, or *Remember much*, till Diſcourſe *help* them.

M. 8. *Religious Diſcourſe is a Duty forced upon us by Satan's party.* They are *all of them, every day*, ſpeaking againſt Godlineſs. How can any of the Lovers of God hold their peace, therefore? It is ſaid, that a *dumb Child* did once break ſilence,

when

when *his Father* was ſpoke againſt. Our *heavenly Father* is ſpoken againſt *every day*; ſhall he not *every day* be ſpoken for? He is *every where Reviled*; ſhall he not be *every where Praiſed*? All ſorts, *young Men* and *Maidens*, *old Men* and *Children*, let their Tongues run out againſt Him; ſhall not *all ſorts of his true Servants* Plead for Him? *O Lord, open the mouths of all, and let them ſhew forth thy Praiſe*! Amen and Amen.

M. 9. *Religious Diſcourſe is a Duty that every good man has had the bleſſing of.* I do not think *any one* can ſay, that all the good he ever reaped, was from *ſet continued* Sermons. Doubtleſs, all have tafted the good of *familiar Diſcourſes*. All muſt ſay; that *gracious words*, dropped from one and another good man occaſionally, *at Tables ends*, and by *Fire ſides*, have been worth more than a little unto their Souls. And if ſo, how *Unnatural is the cruelty*, to ſee Souls about them periſhing, and not miniſter unto them as they themſelves were miniſtred unto? Not ſo much as dropping the words, which, *by experience*, they know to be helpful. *Luke* 24. 32. *And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?*

M. 10. *Religious Discourse is a Duty that is inseparable from Charity.* From the Love of *God* and of *Men.* If I *Love* God, I shall *Desire* his Glory. If I *rightly Desire* it, I shall *Endeavour* it. If I *Endeavour* it, surely as I have opportunity, I *must Speak for it.* If I Love Men's Souls, I cannot grudge a few words for their *Conversion or Edification.* Love is *chill* where holy Discourse is *scarce*; and *dead*, where it is *absent.* In all appearance dead. *Ephes.* 4. 16. *From whom the whole Body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of it self in love.*

M. 11. *Religious Discourse is a Duty that is a mighty Promoter of Charity.* Love, I think, is *all Religion.* The *Soul of all.* And who knows not this? Love of God is *the grace we can least spare*; but *the grace that of all is the most subject to abate in us.* It is in us as *Fire in green Wood*, that needs *continual* blowing. And Religious Discourse is an *experienced Bellows* to blow it. Love of one another also, *easily* waxeth cold. But what exciteth that, will excite this. And let Experience speak; who do so Love each

each other, as those who *most edifie and are edified* by each others Religious discourse? I can Love no Man *so intensely* as him, who either helps me toward Heaven, or receives help from me. *Philem. v.* 12, and 16. *Whom I have sent again: thou therefore receive him, that is mine own bowels. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?*

M. 12. *Religious Discourse is a universal Ministry.* All and every one, of Christ's adult Disciples, are more or less *Qualified* for it, and *Commissioned* unto it. If thou hast not in some measure *Tasted* and *Seen that the Lord is good*, thou art not a Christian. If thou hast, thou art *able to say somewhat* of that which thou hast Seen and Tasted. And if thou hast such a Talent as that Ability, the exercise of it is thy unquestionable Duty. Who doubts but that our Saviour calleth *all* his Servants the SALT of the Earth, and the LIGHTS of the World? though one Order of them be so *most eminently.* But *what Salt* are they, that rarely drop a savoury word? Or *what Lights* be they, who carry it so that no body *Knows* or *Remembers* God ever the more

for

for them? Of all vile creatures, the Ministers that neglect Preaching, are contemned in the eyes of God and of good Men. But *thus far as I say*, you that are *Christians* are *Ministers*. And if you neglect *this Ministry of yours that I speak of*, you are more sinful and vile than you are aware. Tell me not that there be some, who say, *that it's not for Children, Women, or Unlearned men to talk of Religion*. I know many do say so; and I know if many such Sinners entice you, it will be your death to hearken, consent, and follow them against God's express and plain Word. *Young Men* and *Maidens*, *old Men* and *Children* are bid to praise God. Even CHILDREN themselves. It is made the praise of the *Excellent Woman*, *Prov.* 31. that *in her mouth was the Law of Kindness*. By which, Commentators of the best rank do understand no less than *the Law of Grace*, *the Word of Reconciliation*, *the Doctrine of the Kindness and Love of God towards us*. Whereof this rare Matron was perpetually discoursing with her Children and Handmaids. To conclude; Our *Words* have a middle place between our *Thoughts* and our *Deeds*; and of a mighty influence they are upon both; and certainly the ordering

dering of them, as I have ſaid, is a great Ordinance of God for Making and Keeping good our Thoughts and Works, and our Neighbours alſo. Wherefore a needful prayer it is for us, *O Lord, open our mouths!* that is, give us DISCRETION wherewith to open them, and HOLY AFFECTION wherewith to open them, and deſirable OPPORTUNITIES wherein to open them for thy Glory, and our own and our Brethren's Edification. *Amen.*

Twelve Directions for Religious Diſcourſe. *Prov.* 1. 5. *A wiſe man will hear, and increaſe Learning.* Good Proficients will give heed to firſt plain Elements.

D. 1. *Underſtand well the TRUTHS and DUTIES of Religion.* Read, Hear, Enquire, *ſpare no Pains* to get a good underſtanding of the *Creed, Lords Prayer, Ten Commandments,* and Doctrine of the *Sacraments.* A well informed mind it is, that muſt *teach the Mouth,* and *add Learning to the Lips.* Prov. 16. 23. *The heart of the wiſe teacheth his mouth, and addeth learning to his lips.* An *inquiſitive humble* man will not long be *Ignorant.* And when he ceaſes to be *Ignorant,* he will preſently be *uſefully* Eloquent. [ And it is no matter if he be not *gawdily* ſo ]

D. 2.

D. 2. *Believe the things of Religion to be real.* Even as the things that you see with your Eyes. Believe thus the Being and Glory of *God*, the Sinfulness of *Sin*, the Beauty and Importance of *Holiness*, the Joys of *Heaven*, the Torments of *Hell*, the Eternity of *Both*. Whatever your *Head* be, if your *Heart* be *faithless*, your *Discourse* will be *heartless*. And must be *extorted* from you too; it will not come *freely*, as little as its worth will be. But *strong Faith*, makes *forward* to speak, *bold* in speaking, and *unrestrainable* from it. 2 Cor. 4. 13. *It is written, I Believed, and therefore have I spoken: we also Believe, and therefore speak.*

D. 3. *Love the real things of Religion with all your Heart. Knowledge*, and *Faith* too, is an *idle mute*, without *Love*. They *work*, yea and *speak* also, *by Love*. It is out of *nothing of the heart*, so much as *Love*, that the Mouth speaks. Love *maketh the Lips of those that are asleep to speak*, Cant. 7. 9. *And the roof of thy mouth like the best wine, for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.* Nothing sooner casts out *dumb Devils*. Who ever knew a *great Lover* of his God, a *silenced* Man? Undoubtedly our

Affections

Affections are chilled, before our Tongues are tyed.

D. 4. *Perfect the Subjection of your Selves unto Religion.* Be *constantly* and *universally* under its government, in all your ways. *Eat and Drink,* by religious rule. *Buy and Sell* by the same. *Pray and Worship* by the same. For if you allow your selves in any *one* Sin, you cannot reprove others for *any.* You cannot *Decently,* nor can you *Sincerely.* Under the Law the *Snuffers* were to be made of *pure Gold.* Teaching, that *Reformers* of other Men, were to be *Unspotted* and Inoffensive themselves, and Praise-worthy. *Exod* 37. 23. *And he made his seven lamps, and his snuffers, and his snuff-dishes of pure gold.*

D. 5. *Compassionate the Souls that be void of all sound Religion.* Consider their *Misery*; and their *Helplesness* unless help be brought quickly. Remember that Sinners be *Stray creatures,* from God their *Owner.* And be sinking *under the burthen of their sins,* into Hells *bottomless Pit.* Remember also, that God who hath called thee into his *way of Salvation,* and hath forgiven thy *Sins,* will be exceeding angry, if thou *hidest thy self* from thy perishing Neighbours. If thou *Pretendest* that thou know-

est not the case of their Souls; or *Passest them by unreproved and uninstructed*, as though thou didst not know it. God will be angry if thou shewest not more Pity upon an *Ox*, or a *Sheep*, or an *Ass*; yea though it be *thy very Enemies*. Exod. 23. 4, 5. *If thou meet thine enemies Ox or his Ass going astray, thou shalt surely bring it back to him again. If thou see the Ass of him that hateth thee, lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.* Deut. 22. 1, 4. *Thou shalt not see thy Brothers Ox or his Sheep go astray, and hide thy self from them: thou shalt in any case bring them again unto thy Brother. Thou shalt not see thy Brothers Ass or his Ox fall down by the way, and hide thy self from them: thou shalt surely help him to lift them up again.* They be *Cruel* as Ostriches, that are *Dumb* as Dogs. *Yearning Bowels* will bring forth *Edifying Discourses*.

D. 6. *Covet earnestly your own Proficience in Religion.* In the *Gifts*, *Graces*, *Services*, and *Comforts* of it. *Prov.* 11. 25. *The liberal soul shall be made fat: and he that watereth shall be watered also himself. To water others*, is *one* way, a *sure* one, and an *excellent to have God water us.* God never *muz-*

*zles*

*zles the Mouths* of ſuch as do *kindly* and *painfully* tread out Corn to others. He doth then *moſt ſenſibly Teach* us, while we are Teaching others. *Ordinarily* he doth ſo, as *Experience* tells us. I believe we may *all ſay*, as *one great man ſaith* expreſly. —*I am never backward to help or cold in helping the Souls of others, until a baſe cold is gotten into my own Soul; and it is waxed careleſs of it ſelf.* Deſire of our own Spiritual good, will certainly put upon Endeavours for other Men's good. Although Covetouſneſs of earthly things puts upon a contrary practice.

D. 7. *Keep a Law of Moral Kindneſs in your Lips towards Religious men, and Irreligious.* Remember ſtill that Goſpel Precept, 1 *Pet.* 3. 8. *Be ye courteous.* Forgetfulneſs of it, is an *extreme damage* to the Intereſt of the Goſpel. It is an unknown miſchief that *one rough rugged word* will many times do. How many thouſands of good ones it will *prevent*, or *fruſtrate*. Whereas, *Affable ones* do wonderfully open our *Ears*, *Mouths*, and *Hearts* unto each other. Do not think to *impart Wiſdom*, where you do not pleaſantly *expreſs Love*. It muſt be your *Lovers*, to whom you will have much pleaſure to Diſcourſe. And who will with much pleaſure Hear you. Nei-

ther may you expect to *make* or *keep* many such Lovers, without *Morosity* and *Sourness of behaviour* abandoned. If Love cast not them out, they will soon cast Love out; and then *farewel* to good Discourse. You may see how the *very Apostles* were fain to carry it, to maintain their Ministry, and its Usefulness, 1 *Thes.*2.7. *We were GENTLE among you, even as a NURSE cherisheth her Children.* A winning *Affability* is as necessary as *Breath* it self to profitable Discourse; especially with weak Christians.

D. 8. *Perfume your own Houses with Religious Discourses.* Make it said in your Neighbourhoods, that *happy are your Children, and happy your Servants which live continually near you, and hear your Wisdom.* Be sure that your *Lips disperse Knowledge at home*; and that your *Families have Precept upon Precept.* Fail not to be *Guides of your own Blind.* Of your own *Relations*, of Souls under your own Roofs. Unless you exercise this *Charity* at home, it will justly enough be concluded *Vain-glory*, that sets your Tongue going religiously abroad. And by and by you shall be told what is true, *Prov.*26.7. *The legs of the lame are not equal: so is a Parable in the mouth of fools.* Pious speeches out of a fools mouth, make the

fool

*fool* ridiculous, and become *themſelves* contemptible.

D. 9. *By Counſel and with good Advice order your religious Diſcourſe.* It is *War* againſt Sin and Satan, *Offenſive.* For Gods Glory, and Mens Salvation, *Defenſive.* It well *deſerves* good thinking; and will *requite* it well. Wherefore ruſh not into it, *raſhly.* And do not fancy that *extemporary ſuggeſtions* are all you need beſtow upon it. I would that upon the walls of your houſes you had written, *Heb.* 10. 24. *And let us conſider one another, to provoke unto love, and to good works.* The *Duty* required, is provocation of one another by religious Diſcourſes unto Love and good Works. The *Means* preſcribed, as neceſſary for its right performance; is *Conſideration* of one another; to wit, of one anothers *Circumſtances, Conditions, Eſtates, Lives, Virtues, Faults, Wants, &c.* Even that we may *ſuit* our Miniſtrations unto them with a due heedfulneſs. And take the moſt proper *Matter, Language, Method, Time,* and every thing elſe to do them good. Thus do, and many ſhall ſay unto you, as *David* to *Abigail,* 2 *Sam.* 25. 32, 33. David *ſaid to* Abigail, *Bleſſed be the Lord God of* Iſrael, *which ſent thee this day to meet me. And*

*bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hand.*

D. 10. *Let the one thing Needful, be the main one in all your religious Diſcourſe.* Even RIGHTEOUSNESS; *Imputed, Inherent,* and *Practical:* HOLINESS to the Lord; the *Principle* of it, the *Practice* of it, the *Progreſs,* and the *Perſeverance.* As high as they ſoar in notions, & in profeſſion, and in vogue, they be not the *true Eagles of Heaven,* that ſpend their time in catching at *Flies. The Kingdom of God is not in Meat and Drink*; i. e. *Chriſtianity* conſiſts not in the *Circumſtantials of Religion.* Wo to them whoſe Diſcourſes conſiſt of little beſide. You ſhall not repent it, if you determine as St. *Paul,* 1 Cor. 2. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* The *Converting, Edifying, Comforting* Knowledge of *Jeſus Chriſt, Crucified* and *Glorified.* Doubtleſs ſo meant the Apoſtle.

D. 11. *Believe Reproaches for truly religious Diſcourſes to be honours and treaſures.* Otherwiſe, you will ſoon faint. But you know who thought it their *Honour,* to ſuffer more than Reproach. *Acts* 5. 41, 42. *And they departed*

*departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name. And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.* And who thought it *Treasure*, even *richer than* Egypts. *Heb.* 11. 26. *Esteeming the reproach of Christ greater riches than the treasures in* Egypt: *for he had respect unto the recompence of the reward.* Neither may you expect to reach *their Heaven*, if you possess not *their Temper*, and walk not in *their way*. And this remember; it is dangerous to be without sinners *Reproaches*; and more dangerous to have their *Applause*. 'Tis *its own that the World loveth*. The *Witnesses of Christs Truth*, are said to have *tormented them that dwelt upon the Earth*; or earthly sensual lives. *Solomons Throne* was supported by *Lions*; and truely so must *Christs Kingdom* and Interest be. *Dastardly Spirits* will never be *Trumpets of his praise*; for the *fear of man brings such a snare on the heart, as tyeth the tongue it self.*

D. 12. *Be Companions of them that best maintain Religious Discourse.* With best *Understanding, Zeal, Humility*, and *Success*. Have *no other Company of choice*, but that which will either *Teach* you, or *Learn* from you What will be your *Physicians*, or your *Patients*: Let *all your Delight* be in these as the *excellent ones of the Earth*. And be always willing to *Borrow* and to *Lend*. To *Lend* to those that *know less* than you do; and to *Borrow* from such as *know more* than you. Otherwise, whatever company you keep, it is little, by them, that you are like to gain. For there is no Edification, where men *too Ignorant* to Teach, are *too Proud* to Learn: and they who have *very much knowledge*, have *too little humility and grace* to draw it forth; except it be in publick places, where they expect applause and acceptation with multitudes.

multitudes. *Pious Humility* makes us both *Communi-cative* of the knowledge we have, and *Inquisitive* after more. And it is certain, that *by communicating*, the *wise* do grow wiser; and *by enquiring*, the *weakest* do get to be wise. *Eccles.* 10. 15 *The labour of the foolish wearieth every one of them, because he knoweth not how to go to the City.* The sense is this, I judge: Because a Fool is *too proud*, or too *bashful* and *fearful* to go and enquire *the City, of one able to Direct him to dispose of his Labour*, therefore doth he unprofitably throw it away, that it doth *but Weary* him and not *Benefit* or *Enrich* him. (Let the Learned see in *l. Ludov. de Dieu.* in *Po. Syn.*

## *POSTSCRIPT.*

Reader; The Serpents Seed will *Hiss*, and especially against *such Arguments* as those, and *such Management* of them. I pray God they may *but Hiss*, and not *Sting* thy Soul; for their Venom *cast on my Name*, is worthy of no *complaint* or *fear*. Very probably thou wilt be told, this Discourse is *rankly Fanatical*. Let such as do suggest so, be told; that, godly Learned *Episcopal Men* have praised this Fanaticism. Have Encouraged the printing it; do buy it and communicate it. And Bishop *Wilkins* (the late honour of his Order,) in a Sermon published by Dr. *Tillotson*, (Dean of a thousand) hath these words, which are full out as *Fanatical* as any of mine, '*Practical Religion* 'would be much advantaged, *if men were but more free to* 'wards one another in communicating their Doubts, Temptations, Comforts; warming their Affections, and building 'up one another by MUTUAL CONFERENCE. O that we *Dissenters* may make *good* use, and *not evil*, of the honour put upon us in this Nation; by Mens calling all *serious practical* CHRISTIANITY, *Fanatical Presbyterian*, &c.

FINIS.